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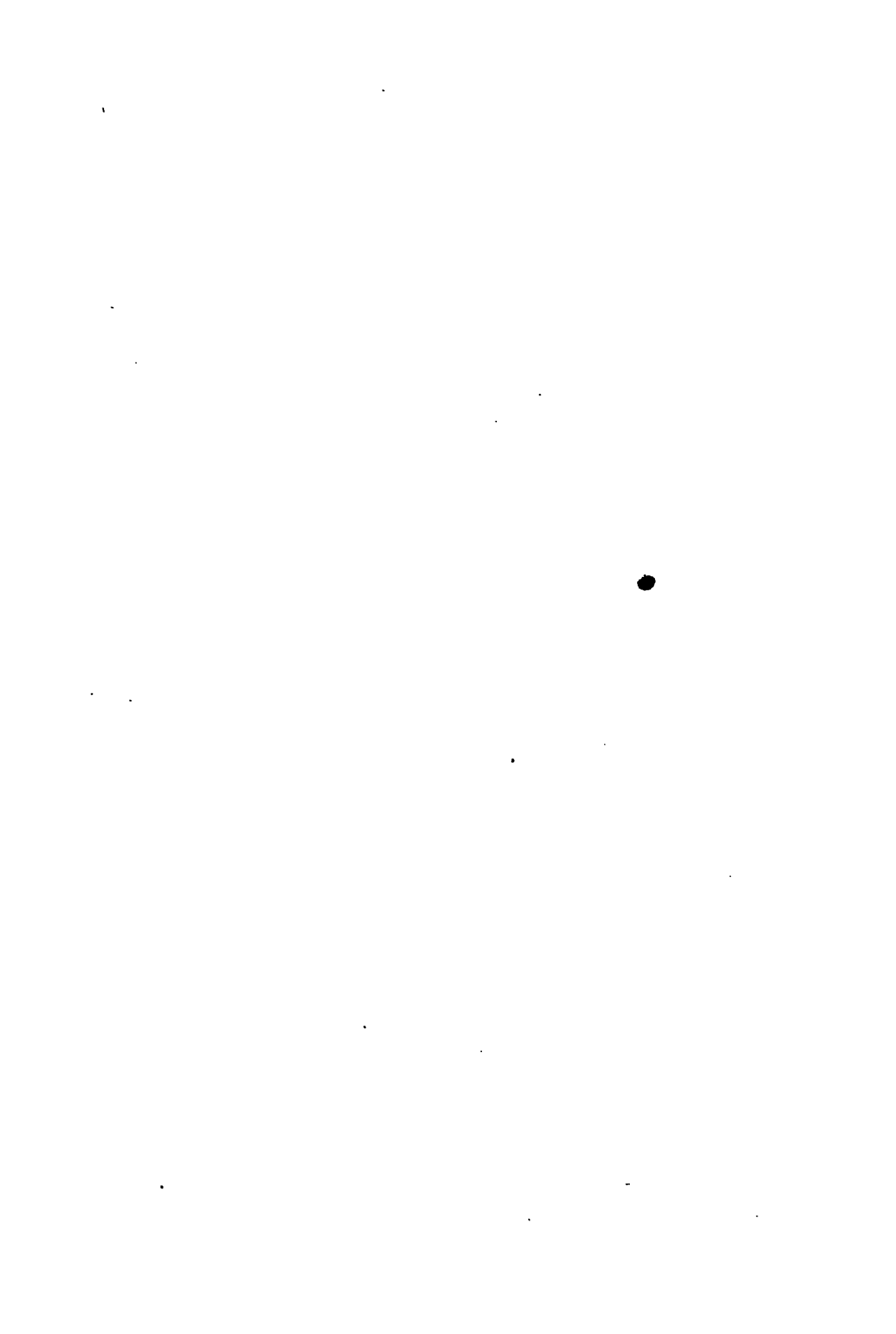
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FOUR LECTURES
ON THE
FIRST AND

46.

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FOUR LECTURES,

&c.

BY THE SAME AUTHOR.

BRIEF REMARKS on the Real Question between the Clergy of the Established Church, and the National Board of Education in Ireland; addressed to the Most Noble the Marquis of Kildare. By the Rev. HENRY DALTON, A.M. of Trinity College, Dublin.

In omni quidem parte culturæ—valet oraculum illud: quid quæque regio patiat. —PLIN.

Ἄλλ' ἄγετ' Ἀργείων ἡγήτορες ἡδὲ μίδοντες,
Ἐς μέσον ἀμφοτέροισι δικάσατε, μὴδ' ἱπ' ἀρωγῇ.—Π. ψ. 574.

FOUR LECTURES
ON THE
FIRST AND SECOND ADVENT

OF OUR
Lord and Saviour Jesus Christ,

DELIVERED IN THE PARISH CHURCH OF LEEDS,

BY THE
REV. HENRY DALTON, A.M.
TRINITY COLLEGE, DUBLIN.

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PROCEEDINGS

OF THE

ANNUAL MEETING



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LECTURE I.

JOHN i. 18.

“No man hath seen God at any time, the only-begotten Son, which is in the bosom of the Father, he hath declared him.”

It is worthy of remark that the Church commences her year at the period when the natural year is computed to draw near to its close. She makes the rising of the Sun of Righteousness the point from which date all her services; thus forcibly reminding us, that the course of this world is not her rule or guide. Her seasons, her motions, her phases, are regulated by other laws. Like her Lord and her Head, Jesus Christ, she is not “of this world.” The Church is “*a new creation.*” Time and space enter not into her conditions; for she is “seated in heavenly places in Christ.” When the Church records the annals of her creation, she goes to Bethlehem; when she speaks of the mind and counsels that gave her birth, she tells of the counsels of eternity. For the Church was God’s purpose before “the round world was made,” before “the morning stars sung for joy.”

It was an ancient and goodly custom to have sermons preached on Wednesdays and Fridays during Advent, as well as during Lent; and we know

from some of the ancient prayer books, that collects, epistles and gospels were appointed for these days. It is greatly to be desired that the observance of this season were more generally followed.

The Church brings the advent of our Lord Jesus Christ under our notice, in a two-fold aspect, viz. First, in reference to His *coming in humility*; and secondly, in reference to his *coming in glory*. By the one she reminds us what we are; by the second she tells us what we shall be. She leads us to Bethlehem, and there tells us who the child Jesus is—tells us what the man Christ Jesus hath accomplished for us; and there she bids us remember that he will “come again,” as “the King of glory.”

Guided thus in our consideration of this subject, we shall notice, first, the coming of the Son of God, as the Virgin’s child; and next, his second appearing. And here I would observe, that although *we* know that there are two advents of our Lord, or rather two parts spoken of; the one in humility, the other in glory,—I say although we know this from the fact, that the one has taken place, whilst the other is still a subject of expectation, yet a Jew could scarcely, if indeed at all, have supposed that this would have been the case. He could not have known, before the incarnation, that which we so readily discern, that the advent of our Lord has two distinct parts. The Old Testament Scriptures speak only of the *coming* of the

Messiah; and as the end of that coming is the establishment of a kingdom, this absorbs the whole mind of the prophets, and is the burden of their visions. They saw but the fact, that Messiah should *come* and *reign*; and therefore, they overstep, as it were, or only incidentally speak of his coming in sorrow and shame. They are rapt with the visions of his glory. They see his kingdom. They behold "the restitution of all things" under his reign; and therefore, no sooner is the song begun "Unto us a Son is given, unto us a child is born," than is added, "and the government shall be upon his shoulders, and He shall be called Wonderful, Counsellor, the Mighty God, the everlasting Father, the Prince of Peace, and of his government there shall be no end." In the Old Testament times, Patriarchs, and Prophets and Seers had but one thing in view, the coming of the Messiah; and whilst they looked upon that coming as *one* thing, we know from facts and revelation, that it consists of *two* parts—the coming of the lowly Jesus, and the coming of the King—the "coming to save" and the "coming to reign." These are the subjects presented by the Church for our meditations at this season.

Those are very imperfect and dim views of the great work of the Son of God, which regard the incarnation merely as a *remedial* exertion on the part of God; as though God sought to repair, and only sought to repair, the failure of the creature by the gift of His Son. This He did, but the source

of the incarnation is of higher spring than the failure of the creature. It was the eternal purpose of God,—the purpose before all time,—that the second person of the blessed Trinity should come into the limitation of human nature, should become man. I say this, though contingent upon the fall, that is to say, brought about by the fall of man, was laid in the counsels of eternity. It was this, the eternal purpose, that gave birth unto creation. Creation came into being, in order to bring this to pass. Adam was the *τυπος τοῦ μέλλοντος*, the type of Him that was to come. And where there is a type, there is in the mind of him that maketh a type, an anti-type. Where there is a shadow, there is a *substance*. Adam was, if I may so speak, the shadow thrown off from the predestinated purpose of the incarnation of the Son of God. Incarnation was not an accident, however contingent in its accomplishment. The creature was made in order to be put under the incarnate Son.

That the Son of God should take our nature and become man, and as such should be the head of all flesh, and thereby become the head of a Body, which is the Church, this was the eternal purpose of God, purposed in Himself before all worlds, as speaks the Apostle, in the Epistle to the Ephesians (chap. iii.).

Oh if men did but see this, there would be no dispute as to what or whence is the Church. There would be no dispute as to our faith.

All the heresies of old, all errors of later day, and all failings and short-comings, may, almost without exception, be traced to error on, or forgetfulness of this one truth, *the incarnation*.

INCARNATION is the substance of revelation. Here all truth begins, and thither all truth tends. Incarnation is the centre round which evolves the whole system of divine revelation. There is nothing before it, there is nothing beyond it in the revelation to man. It is the focus to which converge, as so many rays, the revelations of God's will.

Brethren, suffer me to enlarge for a little on this deeply interesting subject; which I do the more confidently, knowing that you are built up in sound doctrine, in the doctrine of the Holy Catholic Church; ye are not novices in the truth, "I speak as to wise men, judge ye what I say."

The doctrine of the incarnation is this—God as God is incommunicable, invisible, "dwelling in light, to which no man can approach, whom no man hath seen, or can see." "No man hath seen the Father at any time. The only begotten Son which is in the bosom of the Father, He hath declared him." In the person of God the Father, Godhead stands incommunicable, invisible. The object of worship, *not* the object of knowledge. God the Son coming into flesh, becoming man, descending into the limits, and acting within the limits of a creature-form of existence, is the revealer of God. In the person of the Son made flesh, God is seen, known, contem-

plated. In Him God is the object of knowledge; we see, we look upon, "we handle the word of life." By incarnation, the second person of the blessed Trinity came first into manifestation; and we then and then only, know, that in the one God are three persons. The Son becomes man by the will of the Father, and by the power of the Holy Ghost. The God-man—the Son of God made man—The Son of God, with a divine will, and a human will (and not as the heretics of old, and schismatics of later days speak, as having only one will), the Son of God having two natures but one person, and ever bringing his divine will into the limits of the human will, He is the revealer of the Father; He makes *known* the incomprehensible, the incommunicable God.

Oh yes, brethren, this was why heaven and earth were made. Incarnation gave birth to creation; man was made for the bringing forth of the Christ. The womb of all creation travailed, and travails still, till the full development of the God-man, God incarnate, shall be accomplished. No wonder that the heavenly host brake forth into singing, when "Jehovah's fellow" was "wrapt in swaddling clothes," for then and there took place that work of God, in comparison with which, the laying the foundations of the world was as nothing, and to which the fiat that gave creation birth, was only a note of preparation. "All things were made by Him, and for Him."

Thus then in considering the advent of our Lord Jesus Christ, we are led to trace back the incarnation to the eternal purpose and will of God. We “behold the Lamb slain from the foundation of the world,” or rather as St. Peter teaches us, “the Lamb without blemish and without spot, who verily was fore-ordained *before* the foundation of the world, but was manifested in these last times.”

And do not, my brethren, imagine for a moment, that this is a mere speculation, or curious enquiry into unrevealed things; nor regard it as a matter of interest, it may be, to theologians, but of no practical importance to yourselves. Suffer me to assure you that the right understanding of this subject, lies at the root of all spiritual advancement—that the right apprehension of all the most precious and momentous truths, is deeply, intimately connected therewith. Mistake here, is fatal; for as I have before said, there is scarcely an heresy of old, or a false theory of later days, but take their rise from false conceptions in this matter. If men will understand what the holy sacraments are;—how they are baptized into Christ,—how they eat his flesh, and drink his blood; what the Church of God is, what the meaning of Christian worship, what the realities of the ordinances of God’s appointment;—nay, if they will know why the world was made; if they will trace the mind of God in all his dealings; if they will make His will their’s, and be of one mind with God; if they will know what they themselves are, what

their calling, what their destiny, what the intense value of their position;—if they will know these things, or any of them; or if they will be guarded from heresy, —from low and debasing views of Christ, of his Church, and of his kingdom, from a miserable and hollow theology, from a lifeless, useless, fruitless religion; —in a word, if they will rise up into the height of their calling; if they will dwell on high and be like-minded with Christ; —they must stay themselves on the incarnation of the Son of God; they must, if I may with reverence so speak, study the God-man, and there learn—at incarnation learn, “the mystery of godliness.” And they must, for this, step back, as it were, behind the scenes that creation and redemption unfold, and in the counsels of eternity, read this one, this great, this all-absorbing verity—the purpose of Jehovah before all time—that the Son of God should in due time be born of a woman; take manhood as his form of being, and in that manhood “be the Head over all things to His Church, which is His body the fulness (the *πλήρωμα*), of Him that filleth all in all.”

And now, having reminded you that the incarnation of our Lord Jesus Christ originates in the eternal purpose and will of God, and that whilst brought about by the fall of man, and in order to remedy it, (and more than remedy, for incarnation brings a higher position to man than he has by creation), it is yet to be traced higher than

the fall, viz., to the counsels of eternity, and as the purpose that shall stand through eternity; let me, as briefly as may be, point out to you the dealings of God with man, as preparatory to the incarnation.

In looking at the history of man as a whole, and the dealings of God with mankind as an unity, we perceive four distinct and peculiar dispensations, each having a particular object, and all tending to prepare man for the revelation of the purpose of God,—the *incarnation of the Son of God*. These distinct times or dispensations, are headed up respectively in the persons of Adam, Abraham, Moses, and David.

Let us briefly take notice of these dispensations.

In Adam we behold man, both in his unfallen, and in his fallen condition. We see him created in all the glory and happiness of creature-perfection; all around him lovely, all within him pure; all things at his bidding. He was the representative and the image of his God. His body, soul, and spirit were stainless; his will was free, and not an evil passion moved within him, inciting him to evil. Like the heavens above him, his unclouded spirit reached up unto God; like the earth beneath his feet, his body knew no “jarring elements;” like the sea stretched out before him, his unruffled soul rested in God. Such was man. And yet he fell. From this height he fell. He chose the evil and forsook his God. And thence, his course is downward.

Death seizes upon his body; ignorance of God, distrust and fear fill his soul; and the onward history of his race is that of deeds of violence, and shame, and sorrow and woe. Till at length, such a cry goes up to God from the once lovely earth, that to arrest, if it were possible, the rushing tide of man's deep depravity, the Almighty breaks up the order of his own creation, and drowns the world of the ungodly, a remnant only being saved. Oh, what a lesson is here! The lesson is this: that the creature cannot hold himself up; that the creature, however holy, unless upheld by the arm of God, must fall. Of angels, some left their first estate; now man. And then when fallen, what misery, and sorrow, and shame! the curse of God withering up his very being, and all around him breathing corruption and death. Such is man, from Adam to Abraham: it is the witness of the creature's inability in himself to stand, and the witness of man's misery when departing from God.

In Abraham, we have the dispensation of faith. We see one called to leave his father's house and his native country, to go forth he knew not whither, on the assurance of God that he should be the father of a peculiar people. By faith he went out,—by faith he sojourned in a strange land,—by faith he offered up his son Isaac,—by faith he was subject to circumcision,—by faith he received the promises,—by faith he pleased God; and thus by anticipation he witnessed, that by faith alone the

creature can stand. The history of man is narrowed to the history of his descendants, and through the long descent of the twelve patriarchs and their descendants, the children of faithful Abraham, we have the witness of a people serving God through faith. The dispensation of Abraham to Moses is the dispensation of *faith*.

In Moses, and his times, man is seen brought under the law. The people who by faith, the faith of Abraham, entered the land of promise, went down into Egypt, and sojourned in a strange land, now are placed under law and ceremony, and solemn and prescribed rites ;—are taught the holiness of God, and are made to worship in fear and trembling. God is made known as holy, just, and righteous. Sinai gives forth thunders, and the law,—the Shechinah is there ; the house built with labour and costly gifts is filled with glory ; the priests are clad with righteousness ; none may worship but in the way prescribed, and there is no approach but with “the blood of sprinkling.” If any infringe these laws, judgment follows ; if any set light by them, death overtakes them. God is proved a holy God, and man is proved a sinner. Such is the dispensation of the law. By laws, by holy rites and ceremonies, by fearful judgments, by sad reverses, the heinousness of sin is shewn.

From Moses to David is the dispensation of righteousness. When David comes, the man after God’s own heart,—the type of David’s Lord, a

new chord is struck,—hope breaks forth, and “the sweet psalmist of Israel” sings of other days; the glory of Messiah’s days, the excellency of his kingdom—the restitution of all things—the deliverance of the creation,—these are the burden of his song, and thence prophets and seers take up the theme, and whether they weep by the river of Babylon, or rapt in vision forget their captivity, or joy in the temple restored; one thing, and one alone, fills their mouth with praise, and their heart with gladness—the *hope of the Messiah*. And with this hope, the Jewish sun descends, and the night closes in; and Anna and Simeon, and such like, are found daily waiting in the temple,—when suddenly the cry is heard, “Glory be to God on high; peace on earth; good will towards men.” From David to the birth of Christ is the dispensation of *hope*.

Thus God laboured to educate mankind for the coming of the Just one. Oh, what pains did he take! By the dispensation of the unfallen and fallen creature; by the dispensation of faith; by the dispensation of the law,—by the dispensation of hope,—by all these, he trains, he educates, he prepares mankind,—and when all these are proved incompetent to win man back; when the human race goes on downward and downward; when judgment and mercies, threatenings and promises, forbearance and quick displeasure; when the fall of Adam, and the faith of Abraham, and the law of Moses, and the hope of David, all, all fail (as fail they must) to bring back man unto his God:

“He sends forth his Son made of a woman;” he brings forth his great purpose; “his own arm brings salvation.” The purpose, “purposed in *Himself*,” is unfolded, and the incarnate God takes up the cause of God, and the cause of man, and the cause of creation. And that purpose shall stand. And though it has to pass through many a heavy stage; though it brings suffering, shame, and death, even to the Son of God; though all earth and hell league to prevent it, it shall stand;—and the child cradled at Bethlehem shall vindicate God, and the church of the Redeemer shall surround his throne, and the Jewish people, as “the virgins that follow,” and all creation delivered from sin and death, all shall surround the throne of the Lamb. “At the name of Jesus, every knee shall bow,” and “every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea; and all that are in them shall be heard saying, Blessing and honour and glory and power be unto the Lamb, for ever and ever.” The purpose of God shall stand; and that purpose is—*The Son incarnate*.

Surely, brethren, these considerations are calculated to raise our thoughts and our affections towards God, and to prepare us for the due celebration of the Nativity of our Lord. Truly, if we contemplate the Incarnation of our Lord as the purpose of God from eternity, and then see the way in which that was brought to pass,—the many stages of preparation man underwent before its accomplishment,

and the fact itself of the Son of God assuming our nature,—becoming man,—taking up manhood into God, and making it the mode of his being;—I say if we consider these things (and surely we should consider them), we shall say with the apostle: “Oh, the depth of the riches, both of the knowledge and wisdom of God, how unsearchable are his judgments, and his ways past finding out.” We shall admire the unwearied patience and long suffering of God. From eternity his counsel was laid; the Lamb foreordained before the foundation of the world was in the mind of God. And yet, how does He deal with man? how does He bear with him before He brings to pass that which He has purposed? By how many ways has He laboured to train and educate mankind? How does He let him, as it were, learn his own *necessity* for the plan which He has in store? How does He prove to man, by the dispensations that precede, that nothing else but the Son of God becoming one with us, “bone of our bone, flesh of our flesh,” could deliver us.

Again, what a view does this give us of the innate and profound corruption of man? age after age is only an additional witness, and an overwhelming testimony to man’s utter alienation from God. What a ceaseless tide of sin has rolled its deep and turbid waves since the day that Adam sinned! How has the majesty of heaven been outraged since that day! and yet, no warning, no mercy, no threat, no forbearance, no judgment

has been wanting on the part of God. But all have failed. Adam sinned, and was expelled from Paradise; the world was drowned; Sodom and Gomorrah were burned; Abraham was chosen and blessed; the law was promulgated; David's horn was exalted; and yet all failed;—nothing could arrest the tide; generation after generation rolled onward, adding sin to sin; four thousand years teeming with rebellion and apostacy, and sin and strife, rose up against God, and when God could do no more, “He *sent forth His Son, made of a woman.*”

Lastly, how does this consideration evince the love of God? The incarnation of the Son was the eternal purpose of God. God the Father ever foresaw it; and was ever willing to give the Son. God the Son was ever willing to become “the man of suffering, and acquainted with grief.” From eternity he was in the mind of God, “*the Lamb slain.*” He knew what he came to endure; and all the long history of man's guilt and turnings in the hand of God, never shook his purpose. “Lo I come to do thy will,” was the language of the Son. He was content to receive back the glory which he had with the Father, in the form of a man—having humbled himself to manhood. Oh well may the Apostle desire to “*know the love of Christ which passeth knowledge!*”

Brethren, many are the reflections which arise from the consideration of this matter; but that I

may not weary you, it must suffice to urge you to let these things sink into your hearts. Let your hearts rejoice in Emanuel. Lay hold of God's great purpose, *the incarnate Son*; make Jesus, "flesh of your flesh," your resting place. Behold him as the brother of your humanity. Let nothing cheat you of this; that He who stretched out the heavens as a curtain, "Jehovah's fellow," the eternal Son of God, came to visit us in great humility; wrapt himself in the garment of our flesh, was born of a pure virgin—lived, and suffered, and died, the man of woe, and as a man, in glorified humanity, never, never, to be laid aside—sitteth on the right hand of God making intercession for us. To whom with the Father and the Holy Ghost, be ascribed all might, majesty, dominion, and power, world without end—Amen.

LECTURE II.

JOHN i. 14.

“The Word was made flesh.”

THE Incarnation of our Lord and Saviour Jesus Christ, as the great purpose of God before all worlds, and the preparation made for the development of that purpose in the four principal dispensations which preceded it, (viz., those of Adam, Abraham, Moses, and David), formed the subject of consideration on the former occasion.

I endeavoured to shew you that “the Lamb fore-ordained before the foundation of world” was the plan, the design of God, round which, as round a centre, revolve all the manifestations of the will of God, and all His dealings with man; that the Incarnation of the Son of God is the concentration of the mind of the Eternal. For all things were made by, and for the Son.

I now proceed to draw your attention to the coming, or advent of the Lord Jesus Christ.

In the Old Testament, the coming of the Messiah, as I before observed, is spoken of as one grand event. The prophets see but *one thing*; and that is, that the Messiah should come to set up his kingdom, and thereby bring in blessedness and glory, and

restore all things to their true position. The parts and intervals, the separate epochs and transactions contained under the idea of "the Coming of the just One," are dove-tailed and interwoven one with another, and the whole subject is brought under one designation, viz., THE REIGN OF THE MESSIAH.

The Jews were not, and, I might almost say, could not have been prepared for the coming of the Promised Seed in the form of a servant. We, reading *backwards*, from the event to the prediction, are able plainly to see the one contained in the other, and we wonder that the Jews should have been offended at the lowly and humble Jesus. But we forget that they had been trained by the songs of prophets, and by the visions of seers, to look for, and to desire the coming of a king. We little know the trial of faith, and the blighting of long-cherished hopes, it was to a Jew to be told that a helpless, sleeping babe was the Messiah. The sin of the Jews consisted not in their expectation of a glorious advent, but in that unpreparedness and uncircumcision of heart, which rendered them unwilling to allow to God his own ways of accomplishing his promise and purpose. They prescribed to God the way of fulfilment, and thus, when the mode of accomplishment differed from that which they looked for, "they stumbled and fell." It was only those who like Simeon were willing that God should have his own way,—who waited for the Messiah, and left the *mode* unto God, that could discern in the

birth of "the Holy Child," the accomplishment of prophecy,—a memorable lesson that faith must precede knowledge,—and that it is unpreparedness of heart which prevents us entering into the mind and ways of God.

The Advent of Christ,—in the Old Testament spoken of as ONE thing—in the New Testament, is divided into two parts: The Advent in humility; and the Advent in glory,—the coming "to save," and the coming "to reign." And as the New Testament records the one as a fact accomplished, whilst it speaks of the other as a matter of hope, so is it principally occupied in exhibiting the blessings brought to us by the first coming, and the duties thereby laid upon us. Nevertheless, there is continual reference, both in the words of our Lord himself and in the instructions of the Apostles, to his "glorious appearing," as the ground of encouragement and hope. Nor can it escape our observation, how strikingly our Church connects these two events in that beautiful collect, which she directs to be repeated with the other collects, during advent.

Let us, then, endeavour to regard the first and second coming of our Lord; first, in their connexions one with another; and then in their separate and distinct features.

And here let me again remind you, that the revealed purpose of God, purposed in Himself before all worlds, is *the exaltation of the Son incarnate to*

the headship of the Church, to which all things are put in subordination. To this great purpose, as to an end, the first and second coming of our Lord are the respective means. It is by the first coming, and by the second coming, Jesus is made Lord. It is by the first coming and by the second coming, the plan, the design, laid in the counsels of Jehovah, is accomplished. By the first, the way is laid to the second. By the second the first is consolidated. Take away either, and the other fails. If Jesus comes not in glory, redemption is not sealed. If Jesus came not in humility, redemption is not obtained. If the Son of God had not come to shame, suffering and death, sin had been neither proven nor pardoned. If he comes not in glory and triumph, righteousness is neither established nor rewarded. If he had not come, the price is not paid. If he comes not again, the purchase is not obtained.

They are separate scenes in one and the same great drama. These two, with all comprised under them, span the revelation of God. As the heaven and the earth meeting (or seeming to meet) form our horizon, so these two bound all vision; embrace all revelation, and link heaven and earth together.

By them Jesus is made known, the Alpha and the Omega. By the one his work began, by the other it is accomplished. The Incarnate Son is God's purpose, and the first and second advents are the developements of that purpose; two parts of the same whole. Alas! how prone has man ever been

to separate what God has joined together; and to give a prominence to one part to the disparagement of the other. So it has been in regard to this subject.

The Jews looking for the glorious appearing of the Messiah, and expecting the setting up of his kingdom, rejected him as "the man of sorrows and acquainted with grief," notwithstanding that he had been so announced by the prophet. And we, Christians, seem to be content with believing in his first coming, and to regard his second appearing, if not with indifference and apathy, at least as an object of secondary importance; and to look upon it rather as a matter that must take place in due course, than to wait for it, as the consummation of all our hopes. We have taken up with Immanuel in the form of a servant, and have ceased to long for his presence as a king. We have acted the part of the Jews over again; like them, though in a different manner, we have said, "we will not have *this man to reign* over us." Satisfied with obtaining reconciliation and peace with God, through the blood of the cross, we have become indifferent to the participation of his glory. We wonder at the Jew, and accuse him of unbelief, and forget the prophetic warning of our Lord, "when the Son of man cometh, shall he find faith on the earth."

Thus then the first and second Advent of our Lord stand in their connection, one with another, as two parts of the same whole; the one, the commencement, the other, the completion. Let us

consider them in their distinct and peculiar features. Let us, so to speak, take up our position between the cradle at Bethlehem and the throne of glory, and contemplate Jesus in the one, and on the other.

First, as regards his coming in humility. To you who are well instructed in the gospel, I need not speak of the love of God, in the gift of his Son, Jesus Christ. I need not put you in remembrance of the love of him, who "though he was rich, yet for our sakes became poor," who, though "he thought it not robbery to be equal with God, made himself of no reputation, and took upon him the form of a servant." I will, therefore, rather draw your attention to the person of the God-man; and the condition into which he came by union of our nature with the divine.

When the Son of God became incarnate, he took our nature—he came into the conditions of that nature. Sorrow, suffering, fierce contention with evil; subjection to death, were those conditions; and he clad himself with these as with a garment. He stood forth, and undertook the deliverance of man thus circumstanced. He engaged to put himself into the condition in which man was placed, and therein to obtain deliverance and conquest. And who can read the gospel narrative, or enter in any degree into the thoughts of Jesus, as his words, few and deep, and full of import, or as his sighs and heavy groans reveal them, without feeling how

deeply the mighty struggle he had undertaken weighs upon him. Oh what a pressure lay upon his sinless soul. He has undertaken the salvation of man, the deliverance of the creation, and the vindication of God; and ever and anon he seems as if the weight of such a burden would consume him.

His thoughts, his words, his whole being are concentrated here. "He forgets to eat his bread;" he must, when a child, be "about his Father's business." He weeps at the grave of Lazarus, he groans within himself; unfriended and alone, he steps down into the wilderness to contend with Satan. At another time, he sweats great drops of blood, at the nearer approach of that hour when "the powers of darkness" should be let loose upon him, and his Father's face withdrawn. And then hear his last words. To all this he came,—to all this he knew he should come—to all this he was willing to come. Yes, brethren, when the Son of God girt himself about with humanity, when he made human nature the mode of his being, he gathered up into himself the issues of all creation. He undertook the deliverance of man from the curse of a violated law. He undertook to bring him out from under the conditions to which the fall had subjected him; to meet and triumph over the enemy, who had triumphed over man; yea, and to make man's very nature the battle-field in which to overcome. He engages to expel Satan from his hiding

place in our flesh, himself being made flesh. He undertakes to break up the dungeon of death, himself dying. He rifles the prison-house of separate spirits, himself descending into hell. In a word, he engaged to lead "captivity captive." Yea, more than this; He undertook to lift man up out of his miserable and fallen condition, and to set him "in heavenly places." To set him higher than he was, or could be, by creation. By taking our nature he placed humanity on the first link that hangeth down from the throne of God. The recovery which the Son undertook to effect, was not the recovery of man to his unfallen state, but his exaltation to that state which God purposed for him before all worlds; and what is that? INCORPORATION INTO THE MYSTICAL BODY OF THE SON OF GOD,—ONENESS WITH THE SON INCARNATE. This is what he undertook in taking flesh. This is the meaning and interpretation of his life. Every stage, every step, has a corresponding deliverance. Each stage in his holy life is an ascending step in man's deliverance. Therefore, does the Church pray; "By the mystery of thy holy incarnation; by thy holy nativity and circumcision; by thy baptism, fasting, and temptation; by thine agony, and bloody sweat; by thy cross and passion; by thy precious death and burial; by thy glorious resurrection and ascension, and by the coming of the Holy Ghost, good Lord deliver us."

Such is Jesus, at his first Advent. "For as much as the children were partaken of flesh and

blood, he also himself, likewise took part of the same, that through death he might destroy him that had the power of death, that is the devil. And deliver them who, through fear of death, were all their life-time subject to bondage." In the womb of the Blessed Virgin he took an oppressed—a death-stricken nature. He humbled himself to its woes, its sorrows, its death. He was "tempted in all points like as we are, yet without sin."

Oh, how wonderful is the mystery of the incarnate God! The Son of God,—“equal to his Father, touching his God-head”—becomes “inferior to the Father, touching his manhood.” The Son of God comes into the finite; the Creator into the creature-nature; divinity unites itself to humanity; two natures never again to be separated, form the one Christ. The feelings of a man—the thoughts of a man—the affections of a man—the words of a man—the works of a man—the temptations of a man—the wants of a man—the faith of a man—the prayers of a man—the dependance of a man—the joy of a man; these, all these are his, and more than these; arrows shot from the bow of Satan, such as no man could withstand, fall on him—the forsaking of the Father’s face, such as no man could endure,—this is his portion. Truly he “came to visit us in great humility.”

Oh brethren, contemplate Jesus; he grows in his mother’s womb, he is nourished at her breasts, he strengthens as a youth, becomes perfect as a man;

such is he bodily. And look at his sinless soul; “who in the days of his flesh, when he had offered up prayers and supplications with strong cryings, and tears unto him that was able to save him from death, was heard in that he feared.” “Who for the joy that was set before him, endured the cross, despising the shame.” He said, “not my will, but thine be done.” He spent whole nights in prayer. He went down to the grave in the faith that “God would not leave his soul in hell, nor suffer him to see corruption.”

Such is Jesus at his first coming. When he came the purpose of God unfolded itself; the interpretation of the heavens and earth being made was then given; and, as we have said, the issues of creation were in his hand,—every thing is at stake on the incarnate Son.

Did time permit, brethren, I would fain pass on to consider his second appearing. But I must now content myself with pressing upon your attention, one or two considerations, drawn from this subject.

Consider the humility of the Son of God; “consider him” saith the Apostle, “who endured such contradiction of sinners, lest ye be weary and faint in your minds.” “Let this mind be in you, which was also in Christ Jesus; who being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men.”

Consider the unweariedness of his love. He emptied himself (*ἐκένωσε*) and became man; he was content to take human nature into union with the divine nature, and that for ever; for he abideth for ever as the God-man. Let your hearts, brethren, be lifted up in adoration and wonder to Jesus. Let the God-man, be the object of your thoughts and most intimate affections. Let it be your joy to see the MAN, at the right of God exalted. Much pains and labour has been expended to prove his divinity; whereas, in point of fact, it is his *humanity* that is most commonly and practically denied.

The Roman Catholic (practically, not in theory) denies his humanity. He sees not the glorified man at the right hand of God, he sees the man Christ Jesus, as far as the cross, but loses sight of his humanity at the Ascension, and almost considers it merged in the divinity; therefore, he exalts the Blessed Virgin and saints into the place of the ascended man, and makes them intercessors. He feels the need of having one to plead for him, "who can be touched with a feeling of our infirmities. And forgetting that Jesus was, and is, and ever shall be man; he turns to those who, as he thinks, can feel with and for him. It is this that gives the heinous character to the idolatry of Rome. She has *practically* denied "that Jesus is come in the flesh."

Again, the Protestant denies his humanity, who considers redemption to be a mere matter of barter, so much suffering for so much sin: or, who con-

siders our Lord's incarnation to be merely his *appearing* in our nature, but not that he really "*was made man.*"

The religionist who imagines that religion consists in knowing so much doctrine, or in believing so much truth, or in having so much enjoyment of personal feelings, these all lose sight of, and practically deny the man, the God-man, Christ Jesus. They who know not our incorporation into the body of Christ through baptism, who seek not for the sustenance and support of the divine life, by eating his flesh and drinking his blood—they, likewise, *practically* deny the humanity of Jesus Christ.

Oh, then, Brethren, at this season of the year, when the Church would more especially lead us to contemplate the "mystery of godliness, God manifest in the flesh," let us lift up our hearts to the Son of God, made man, and seated at the right hand of God. He is "bone of our bone," and "flesh of our flesh." He has raised up our nature, and seated it in his own person, at God's right hand.

There, where angels could not appear ; your flesh, and my flesh, in the person of the God-man is exalted, redeemed from death, and glorified.

Let the love of God in giving his Son to take flesh ; the love of the Son, and his humility in taking flesh ; the life of the Son, made flesh ; the oneness between him and us ; the victory he has obtained in flesh ; the purpose of God in the Church—Let these things dwell in your hearts. Let the

SON INCARNATE be the rock on which you rest. Thus looking to him “who *has* come,” you will dwell on high, and will rejoice in the day of his second appearing, when he shall “come in the glory of his Father, and with his holy angels.”

To Him, with the Father, and the Holy Ghost, be glory everlasting—Amen.

LECTURE III.

HEBREWS x. 37.

“For yet a little while, and He that shall come, will come,
and will not tarry.”

I ENDEAVOURED on two former occasions to open to you the doctrine of the Incarnation, and to point out the peculiar and prominent features of the first advent of our Saviour Jesus Christ.

I now proceed to the consideration of the second Advent.

That our Lord Jesus Christ will come again, none can doubt who believe the Scriptures, or who profess to hold the Catholic faith. He told His disciples, “He would see them again.” It was said to the apostles, beholding him go up into heaven; “This same Jesus which is taken up from you into heaven, shall so come in like manner, as ye have seen Him go into heaven.” It is an express article of the creed that, “He will come again with glory, to judge both the quick and the dead.”

The second coming of our Lord is most commonly set forth, both in the Scripture, and in the language of the Church, as His “Coming to judge the world.” But inasmuch as very imperfect views are entertained respecting the judgment of the

world, this second appearing of our Lord, though so commonly acknowledged, has little hold upon men's thoughts, either as an object of hope, or as a cause of fear. With the worldling, the man of pleasure, or the man whose heart is set upon this world, the judgment of this world is a matter far too remote to have any counterbalance against the engrossing powers which the things of time and sense possess. And even with the godly it seems seldom to form the subject of *present* expectation, so as to serve either as a check, or as an encouragement.

This may possibly arise from the incorrect, or at least, imperfect ideas held respecting the judgment of the world. That judgment is, for the most part, regarded as the mere act of passing a final sentence; and, consequently, the character, the stages, and the circumstances of that event are little regarded.

It is to this point I wish particularly to draw your attention.

When our Lord Jesus Christ comes to "judge the quick and the dead," He takes upon Him the *office of king*, and in *that* capacity enters upon the judgment of the world. Christ has not *yet* entered upon the exercise of His kingly office and power. At His first coming he took upon Him the office of *prophet*; "He spake as never man spoke." At His ascension He entered upon His office of *priest*, for then He entered into the holy of holies with His

own blood, there to make intercession for us. And that office He more especially carries on now as "the high priest of our profession." When He comes *again* He will enter upon his office as *king*, in the full meaning and import of that title. The Jews were right in looking for the Messiah as a king, they were wrong in rejecting Him as the Lamb. They forestalled the purpose of God; they knew not, and would not learn that "it behoved Christ to suffer, and thus to enter into glory." The promise to Christ is that he shall be a king for evermore; "Unto the Son," he saith, "Thy throne, O God, is for ever and ever, a sceptre of righteousness is the sceptre of Thy kingdom." That kingdom is not openly established till the second appearing of our Lord Jesus Christ. That "kingdom shall have no end." It is for that kingdom we pray "Thy kingdom come." The Church is that kingdom, *now* "in a mystery,"—it is *now* the kingdom of God *within* us. The church is the *spiritual* phase of that kingdom, which by and bye shall be openly established. But by spiritual, I do not mean something *unreal* and *figurative*. "Spiritual" is not opposed to "literal," nay, that which is *spiritual* is most *literal*, most *real*; when, therefore, I say the kingdom of Christ is now only manifested in its spiritual phase, that is the Church, I mean that it has not yet taken its visible and outward development. The Church is a spiritual organization. Her union with Christ, her offices,

her functions, her powers, her laws, her life, are all spiritual; that is, are by and through, and in the Holy Ghost, coming from her head, the Lord Jesus Christ. So far only as the Church of God is developed, is the kingdom of Christ yet developed. We have now union with an invisible head, through the Spirit, we are incorporated into his mystical body, and receive nourishment therein through the Spirit. This is the meaning of the holy sacraments; this the intent of the Christian ministry, and of all offices and services in the Church; viz., that thereby we receive life, nourishment, guidance, and protection from Christ, through the Spirit, whom the Fathers were wont to call the *vinculum trinitatis*.

The visible is now set against the spiritual; Christ's "kingdom is not *now* from hence," he has not *yet* received his kingdom, nor has he yet entered upon the exercise of kingly rule. He has sat down upon the throne of the Father, where none but he shall ever sit; by and by, he will sit down upon his own throne, and they "that overcome shall sit with him on that throne." (*Rev.* iii. 21.) His kingdom is now being formed secretly. He has his faithful subjects, who cleave to him; to them he gives his laws, to them he makes known his will, and they acknowledge him to be their Lord and their King. They vow allegiance to his throne, they take his badge, the cross; and vow to fight against the world, the flesh, and the devil. They refuse all other service. Like their Lord, they wait for his

kingdom. They wait until he "shall take his great power, and reign;" Jesus himself waiteth "till his foes be made his footstool." Earthly power and kingly rule is not yet headed up, and held under the Son, although his title is "Kings of kings." The kingdom of the Son is not yet brought forth; the "stone cut out of the mountain hath not yet broken in pieces, the iron, the brass, the clay, the silver, and the gold," as speaks the prophet Daniel. We now by faith receive, in the ordinances of Christ's appointment, a "kingdom, that cannot be moved;" and we wait for its developement; and in that hope we refuse to call the kingdom of this world our rest. Such is the Church—the kingdom in a mystery. But when Christ comes, the King comes; and *then* the kingdom is set up. Then the Church, the budding of that kingdom, blossoms forth into the purpose of God. Then the Incarnate Son shall stand at the head of creation, and the Church, one with him, shall share his throne. *Then* he comes to judge the world. And that judgement is not the mere passing of a final sentence, but is the *administration of rule*. That judgement commences with the Church of God. The first act is separation; the faithful are separated from the unfaithful; the chaff from the wheat; the sheep from the goats; the wise from the foolish virgins. And the faithful, thus and then separated, enter into the joy of their Lord; "that joy for the which he endured the cross, despising the shame."

The first act of his coming is the judgement and separation of the Church; and then with his Church he enters upon the judgement, (the assizes of the world,) and the rule of creation.

The time of his coming is spoken of as "*the day of the Lord.*" It is his day. That day, of whatever duration, (for "one day is with the Lord as a thousand years, and a thousand years as one day,") is divided into its separate portions, with their allotted work. Compared to the glory of that day, this, the Christian dispensation, is as the night. This is the night; when he comes, it will be noon-day. "The night is far spent, the day is at hand;" saith the apostle.

My brethren, many are the considerations which crowd in upon the mind, in the contemplation of that day. Suffer me to point out to you some of its most prominent features.

When the Lord comes next, he comes to *reign*. He is the "Nobleman who is gone into a far country, to receive for himself a kingdom, and to return." It is then, and not till then, the Church is *perfected*; for not till then are all her members united as a community. Now some sleep, some are alive; some, it may be, do not yet exist. But then the Church of the first-born shall be gathered together as ONE. How many things, alas! how many now divide and separate the children of God; then they shall be as one. Furthermore, it is only at the coming of Christ that the Church's organization

can be fully developed. In this dispensation she has only a partial, very partial developement. Earthly ties—earthly powers—earthly interests, hinder her expansion. Nor can these bodies in their present condition be adequate members and instruments to a glorified head. It is *after* the resurrection that the Church, in her organization, receives her full developement.

For be it remembered the Church is no earthly or human constitution. She holds her form of being from God Himself; her constitution is heavenly. It neither takes its rise from earthly powers, nor is its continuance dependant on theirs. When these fail, nay, when the frame work of this world shall have passed away, the Church, expanded into the kingdom, shall abide. Her names, her offices, her services, her laws, her powers, her spiritual endowments are for eternity. Oh! that men, that statesmen, that ministers, that people, did thus think of the Church. What sacredness does this thought give to our services. The bread we eat, and the cup we drink, are unto eternal life. The worship we give is the commencement of the worship of eternity; the ministrations we offer are the commencement of our eternal service. Yes, my brethren, of all around us, of all in us, that only which is Christ's shall partake of eternal life; every thing else must fail. Earthly powers and kingdoms must give way. "Those things which can be shaken must be removed." But Christ abideth for ever, and his

Church, one with him, shall abide. "His kingdom shall have no end;" when the heavens rolled up as a scroll shall be thrown back, when the earth shall crumble and pass away, the Church shall endure. And "by the Church shall be known to the principalities and powers, in heavenly places, the manifold wisdom of God."

Ye ministers of God, suffer me to remind you, that ye are not Christ's servants merely during this shifting, passing scene, but for ever. And ye people, ye are God's people, for ever. Amidst the changing scenes of this world, let your hearts be stayed upon the immoveable purpose of God in Christ. Wait for the inheritance, of which by baptism ye have been made heirs, even the kingdom—and "which is incorruptible, undefiled, and fadeth not away."

When Christ comes the Church receives her salvation. Now by faith she is ever drawing upon his fulness, and through the several channels he has appointed, and more especially through the holy sacraments, she receives "grace for grace." From him she receives pardon, and regeneration, and renewal of the Holy Ghost; but still she has to "fight the fight of faith." When he comes she obtains *salvation*—for salvation is not pardon, nor regeneration, nor renewal of the Holy Ghost, but these, and more than these, *triumph*, *deliverance* and *reward*. She waits for the "grace that is to be brought at the revelation of Jesus Christ."

Again, when Christ comes and takes his kingdom, Creation shall be delivered. We know that "the whole Creation groaneth and travaileth in pain, together until now." The earth, though redeemed by the death of Christ, still brings forth "thorns and thistles." Man laboureth with the sweat of his brow; sickness and death are rife upon the earth. The very ground exhales corruption—the air is polluted—the brute creation is oppressed:—in fine, "The earnest expectation of the creature waiteth for the manifestation of the Sons of God," and that manifestation is not till the heavens give forth Jesus again.

Truly, the Church is set to work life in the midst of death,—to give peace and rest to men in this troubled world,—to heal sickness,—to minister forgiveness; and, it may be, to stay the rude hand of death. And did she but rise up into the mightiness and majesty of her calling, what good things would be wrought upon the earth. "Her elders would anoint the sick and they should recover. (*James* v). Her priests would remit the burdens of the penitent and the oppressed. Evil Spirits would be driven from their lurkings in diseased minds. Sin would not go unpunished. A people feeding on the heavenly manna, the flesh of Christ, would go forth clothed with holiness, and invested with "the powers of the world to come." They would have "the earnest of their inheritance." Still, it would be life in the midst of death,—health, in

the midst of sickness and corruption; for, creation shall not be delivered,—the new heavens and the new earth shall not be, until He comes whose they are, for whom and by whom they were made. The curse shall be lifted off, when the “Second man” is revealed from heaven. Then, the earth shall blossom and bud; then, the “womb of the morning shall be filled with the dew of God’s blessing;” then, “Every thing that hath breath shall praise the Lord;” then, God shall be vindicated in all his works; then, the Incarnate Son shall receive his glory, shall stand at the head of creation, and every tongue shall confess, that Jesus of Nazareth is “both Lord and Christ.” When “His kingdom shall come, His will shall be done in earth as it is in heaven.”

This is the hope of the Church; this is the hope of creation; all wait for this; the dead await his appearing. For even if the idea be correct which some of the Fathers seem to have entertained, viz. That from time to time, some of the saints have been raised from the dead and have passed into glory, still, as a whole, the dead in Christ await His coming as the time of their resurrection. The living await his appearing,—Creation awaits that day; and, Jesus himself waits for that day “which the Father hath put in his own power.” But that day shall come. He shall step down from the throne of the Father, and take His own throne, and receive His Kingdom, and all creation shall do

Him homage. And the Church His spouse shall rejoice in his glory. Then "the seed of the woman shall bruise the serpent's head." Then, the day which Abraham saw afar off, shall be realized. Then, the Prophet like Moses, and David's King, and Isaiah's Child of the Virgin, and the BRANCH of Zechariah, shall be known, and all that Prophets foretold shall be accomplished.

Oh, my Brethren, who shall speak of the blessedness of that day, when Jesus "shall see of the travail of his soul, and shall be satisfied." When his saints shall be delivered,"—when "his enemies shall lick the dust,"—when his Church shall be as "a city that is at unity in itself"—when creation shall be freed from all curse,—when God shall be glorified—when death and hell shall be destroyed, and the purpose of God shall stand out for ever and for ever.

Why do we not long for that day, as those that long for the morning? Why are we not "like unto men that wait for their Lord?" The early Christians anxiously waited for the appearing of their Saviour. They had even exaggerated views of the nearness of its approach; whilst we seem to regard the 1800 years that have passed, as a guarantee of its great distance, rather than a reason for considering it the nearer. Our Lord said, "occupy till I come;" and again, "I come quickly;" and the response of the Spirit in the Church was "come," and the Bride, the Church,

said "come;" and he that was athirst said "come;" and one longing cry went up to heaven, "even so, come Lord Jesus." But when by reason of his long suffering, ("not willing that any should perish"), he tarried, "men slept," and the servants began to say in their hearts, "my Lord delayeth his coming." And so it has gone on, till at length, "the scoffer of the last days" arose, saying: "where is the promise of his coming? for since the Fathers fell asleep, all things continue as they were from the beginning of the world." And thus witness is borne that "the night is far spent."

And, my Brethren, are there no "signs of the times," to make us look for the coming of the Son of Man? Are there no signs in the heavens, the spiritual elements, the Church? Are there no signs in the earth, the temporal elements, the world? Are there no ragings of the sea, "the tumults of the people"? Has there been no apostacy from the faith, once delivered to the saints? Have no seducing spirits gone forth? Have there been no divisions in the one family? What else, the names of Greek, Roman, and Anglican? Look at Christendom, the company of the baptised; and in its condition you read the signs that precede the coming of the Son of Man. "*When the Son of Man cometh, shall he find faith on the earth?*" Truly judgement commenceth with the house of God; truly the righteous shall scarcely be saved.

Of the day when the Son of Man cometh, it is

said:—"That as a snare it shall come upon the earth." It is said, "the day of the Lord so cometh as a thief in the night." Our Lord says, "that as in the days of Noah, so shall the coming of the Son of Man be." These, and many other similar passages, teach us that men will be unprepared for that day. And how unprepared, how unexpected are all around. They that are at ease, that are absorbed in the world's love of gain, or of pleasure, they expect him not. They who call themselves "the religious world;" who form schemes of their own devising for the good of mankind, and despise, or lightly esteem, the ordinances which God has appointed. They who regard the Church, the sacraments, the ministry, as things of secondary importance; they who set at nought the present aspect of the kingdom, that is the Church; shall they desire the presence of the King, at whose coming that same Church shall receive its full developement? Do they truly and in heart, desire his coming, who make that expectation as an excuse and apology for disorder and confusion in his house? The servant who professes to desire his master's arrival, but who will not endeavour to have the house made ready for his coming, is an hypocrite. His own words condemn him.

That Church which hath raised saints and martyrs to the place which belongs to Jesus alone; who refuses the wine of the kingdom to her people; on whose shoulder rests the heavy, heavy burden,

of having caused "Israel to offend;" who has caused Christendom to reject many precious truths; shall she desire the coming of her Lord? Surely not. The unfaithful wife desires not the return of her lord. These all agree in one thing; "they say in their hearts, my Lord delayeth his coming." They *desire* not, and *therefore* they believe not, in his near approach.

My Brethren, are we looking for and hastening unto that day? Oh let it be in our thoughts; let the fact that we shall see him coming in the clouds of glory, (and who knows how soon) occupy our daily and our nightly thoughts. Are we ministers—it is when He cometh that we shall receive our "reward." Now our mission, like that of John, is to "prepare his way, by turning the hearts of the disobedient to the wisdom of the just." And let us be content "through good report and through evil report, as deceivers and yet true," to serve him, to serve his Church, and so obtain to reign and rule with him in his kingdom.

What a thought, that possibly in our life-time, before death overtakes us, the Son of Man may come. He comes to "judge the *quick*" as well as the "*dead*." "We which are alive and remain," says St. Paul, "shall not prevent," or go before "them that sleep." Yes, Brethren, there will be a day—and we, perchance, may be alive when it comes,—it may be just beginning to dawn; the world may be awaking up to the din and toil of

life—or the stillness and darkness of midnight may have hushed the world to slumber. Some day—or some night, there will be, perhaps before another year has run its course, “when the voice of the archangel and the trump of God” shall be heard, when the cry shall be made, “the Bridegroom cometh.” Then the dead shall break forth from their long sleep; the living be caught up to meet the Lord in the air; and, the KINGDOM shall be set up. Of “that day and of that hour, knoweth no man;” but if it be true that the hour immediately preceding the dawn of day is the darkest, surely we have some reason to believe that that day is not far off. The night groweth darker and darker; “evil men wax worse and worse.” The signs of the last days (2 *Tim.* iii.) abound. Christendom is being unchristianized; the Church is assailed on all sides. In a word, the night is far spent, THE DAY IS AT HAND.

LECTURE IV.

1 JOHN iv. 17.

“Because as He is, so are we in this world.”

HAVING brought before your notice, the doctrine of the Incarnation, and the prominent features of the first and second Advent of our Lord Jesus Christ, it would appear the most obvious and practical application of the whole subject, to consider the present position the Church occupies, standing as she does, in common with her Lord and Head, between these two Advents.

In order to see this more distinctly, let me draw your attention to some of the most prominent features in the constitution, the calling, and the history of the Church, in reference to the first and second Advent.

1. The constitution of the Church is based on the fact, that the Son of God became man. The man Jesus, God over all, is the head of the Church; therefore, he reveals himself to man, through men. He, the man, can use men, as the channel through which his grace may flow. This is the meaning of the christian ministry. Jesus is the Apostle, the Prophet—the Evangelist—the Pastor; and therefore, He can use men in these offices, when and

how he wills. He is the Bishop of our souls, the High Priest of our profession; the Deacon or ministering Servant (δίακονος). Therefore, through men set in these places, he can minister forth from his fulness "grace for grace."

The Church is the body of Christ—and under this term, are contained the two important ideas, of *unity* of life, and *diversity of membership*.

The life which the Church has, is the Holy Spirit coming forth from the man Christ Jesus. Therefore, that life can enter into, and fill all the recesses of man's being. It comes from the man, who being God, can possess it, and it flows unto and into man; and so man, in all his complex being of body, soul, and spirit, becomes the expression and manifestation of the life of the Son of God.

Again, in the body there is *membership*. The Church, considered as a whole, the Catholic Church, is the company of the baptized; "for by one spirit, we are baptized into one body;" and in that body, the members have various and different positions and functions; some are more visibly active and needful than others; and yet, none can say to another, "I have no need of thee." It is thus the Apostle argues: "The eye cannot say to the hand I have no need of thee; nor again, the head to the foot, I have no need of thee." All are necessary, and not only those set in the place of active service, such as the eye, the hand, the ear, the foot, (by which it may be, as some think, the Apostle would

denote, the four ministries of Apostle, Prophet, Evangelist, and Pastor, of which he speaks in another place—the Apostle, as the hand to rule and set in order; the Prophet, the eye, to see afar off into the visions of the Almighty; the Evangelist, the foot, “beautiful upon the mountains publishing peace;” the Pastor, the ear, into which the burdens of the weary and oppressed are poured.) Not only are these, the members of service necessary, but also the more uncomely, “the less honourable, are needful, that there may be no schism in the body;” and that the one life, may flow through the many members. And as each fills his respective place, the life circulates, and the works and will of Jesus are done.

It is this that gives meaning and sacredness, not only to all the ordinances of ministry, but also to all those relationships which God has appointed man to fulfill. In Christ, the ordinances of creation are as it were, gathered up, and consecrated to be the modes by which God and Jesus Christ are manifested and made known; and this knowledge is eternal life. By the relationship of husband and father, and master and king, God would make himself known, and would dispense his fatherly rule and tender care; His wise and wholesome restraints, His high authority; and Jesus would be known the Husband of his Church. Hence then, in her *construction* the Church stands now the *revealer* of God. She is the development of that mystery of Godliness (God manifest in flesh) which com-

menced, and which abides for ever in the *incarnate* Son.

This is the present position of the Church, since the first, and in expectation of the second Advent; viz., that as the body of Christ, and therefore, having an *unity of life* and *diversity of membership*, she shews forth, and carries out his will.

What a solemn reality does this give to every relationship of life—by these, God is made known. What a meaning and import to the various ministrations in the Church; by them, grace is ministered to the body, and to each member in particular. What a stamp does this put upon the Church, as the handy-work of God.

For remember, brethren, the Christian Church is not a mere enlargement of the Jewish polity. It is wholly distinct in kind, and immeasurably above it. The Jews were indeed the favoured people of God, but the Church is the *body* of Christ. To the Jews the law was given—to the Church the will of God is entrusted, and by her executed. The spirit *influenced* the Jew, but *dwells* in the christian. The Jewish government was a theocracy; the christian Church is God's habitation. In a word, the Son of God Incarnate, works, and manifests God, through and by and in the Church. This is her present position as regards her constitution.

2, The Church's calling. This is best summed up in the words of St. John; "our fellowship is with the Father, and with his Son Jesus Christ."

To have the mind of Christ, to know the fellowship of his sorrows—this is her high calling. To think, to feel, to suffer with Christ, and to joy in his joy; and that, not in reference merely to what he felt and suffered, and hoped for when on earth; but even as now, he feels, and thinks, and suffers, and joys in heaven. My Brethren, we are too much inclined to forget the man Christ Jesus, after the cross. We are wont to think his sorrows ended, when He said “it is finished.” And truly his expiatory sufferings were then ended. But think you He has no yearnings of heart, no sorrow, no burden at heart; think you no thrill of agony goes up to his heart, when he beholds them perish for whom he died; when he beholds the withered branch cut off; the spirit in the regenerate, grieved and driven out; the divine life quenched and lost. When He beholds his body oppressed, divided, weakened; when sin prevails, when Satan triumphs; are these things no sorrow to the heart of Jesus? What! shall it be said, that “if one member suffers, all the members suffer with it,” and the Head not feel it? Shall the life-blood be tainted, and the heart not know it? Jesus who wept over Jerusalem, think you that he is tearless and heartless, to the burden, the sorrow and the sins of his body, the Church? Oh no, He feels, He sorrows, He mourns over our sins and our divisions. As truly as he “rejoices over a sinner that repenteth,” so truly doth he sorrow over a saint that sinneth. He is

wounded afresh; he is pierced again. Nay, he is sorely wounded—for he is “wounded in the house of his friends.”

A world, lying in the wicked one, is a grief to him; a Church, worldly, divided and weakened, is a grief to him. His God dishonoured, is a grief to him; creation oppressed and “travailing in pain,” is a grief to him. And on the other hand, the love of his Church, the prayers of his people, are his delight; the Father’s honour is his stay—the hope of the redemption, his solace. What else mean the words, “He pleadeth for us”? Can *he plead* who is not burdened for another—who longeth not for the good of another?

Now, Brethren, into this fellowship of the sorrows and joys of Jesus, we are baptized. And we should have his mind; we should sorrow with him, He should be able to tell us his grief; to give us participation of his sorrow; and we should be able to enter into his thoughts. And this fellowship, the ever ministering Spirit, coming from, and acting under the Son, would give us. He would fill us with the heart—the mind of Jesus. For he speaketh not of himself, but taketh of the things of the Son. This the Spirit would do, if we did but yield to him; did we, did the Church but rise up into her calling—into the faith that she is one with Christ—one, as the body and the head are one; one as the branch and the tree are one; one, as the husband and the wife are one; yea,

one as the Father and the Son are one. Yes, Brethren, Jesus would tell his sorrows into the bosom of the Church, and find a response; what else mean her fasts? He would tell his joys, and she should rejoice; what else her festivals? The Psalms are the expression of the heart of the risen God-man; either as he grieves because of his enemies, or sighs over the house of God, or in anticipation sees the kingdom; and the Psalms are the songs of the Church; therefore, *he* says, “in the midst of the Church will I sing praise unto thee.” Oh that we did enter into the fellowship of the sufferings of Christ! then we should have fellowship one with another—that we were filled with his thoughts; then we should cease from our miserable divisions and strifes, and names that separate and cannot bind the family of God. Truly if the Church did enter into the fellowship of his mind, division and enmity would cease. It is sympathy in sorrow, that of all things most binds the hearts of men together. How do family contentions, and the feuds of a nation, give way before a common affliction. Even so, the Church, entering into the griefs of the risen man, would find no place for contention and strife; a sorrowing spirit cannot strive; and the servant of the Lord should not strive. Jesus when on earth, did “not strive nor cry,” his heart was too full of pain. And so with us, if we ceased from our own ways, if we ceased from seeking our “own things instead of the things of Jesus Christ”; if

we departed from that spiritual covetousness which so often cloaks itself under the name of "personal religion"; if our hearts were set upon God's service, and the vindication of his honour; if we entered into the heart of Jesus; if the Spirit could find room "to make intercession with groanings which cannot be uttered."—Oh how would strife cease! East and West would not dispute whether the Spirit proceeded from the Son; it would be known as a reality. There would not be the heart-burnings and jealousies that rend the Western Church. There would be no usurpation of one Church above another. "But the precious ointment" would descend "from Aaron's beard, down to the skirts of his garment." Let us seek after this fellowship with Christ. Let us desire with the Apostle, to "know him and the fellowship of his sufferings, being made conformable unto his death;" and again, to "fill up the afflictions of Christ, which are behind, for the body's sake, the Church." In vain shall we seek in any other way for the unity of the Church. Eighteen centuries have proved the insufficiency of law, and rule, and ceremonies, and high pretensions, and burning zeal, to bind, to heal the Church. The Church's unity, is the unity of life; and the life she is called to live, is that of the Son of God. "As he is—so are we in this world."

My Brethren, be not deceived by false appearances, or by false pretensions. Do not suppose that where there is *uniformity* or *union*, there must

necessarily be *unity*. Who, that knows the Church of Rome, does not know the falsity of her pretensions to *unity*, founded on her *uniformity*. She stands as a beacon to warn us against this fatal error. *Unity* is the oneness of life; *uniformity* is the mimicry of life; or, rather it is the still motionless quietism of death; and what is Rome but the mimicry of life, a lovely corpse decked in the garments of a bride?

Nor is *union*, unity. The cry of this day is for union, the coalescing of heterogeneous matter. This is not unity, the unity of a body, the unity of life. Unity is an heavenly, union an earthly thing; unity is the bond of life; union is the bond of a confederacy. In the raging billows of the sea, "the tumults of the people," there is *union*. In the deep, dark blue of heaven, the Church, there is *unity*. Unity is the creation of God, union the expedient of man. The unity of the Church is such, that she can have the mind of Christ, can be filled with his thoughts, can enter into his sorrows, long with his longings, grieve with his griefs, and do his works.

Oh that the heart of Jesus found expression in the Church. Oh that we did enter into the fellowship of his sufferings; then the lovely sight would be seen of "brethren dwelling together in unity." Such is the calling of the Church.

3. The Church's history. If we would follow the Church, and know her spiritual, not her outward

history, we must read it, as it is prefigured and foretold in the Jewish people. They were set, both as a pattern of Christian verities, and as a warning of Christian dangers. Jewish events had, as their aim and end, the shewing forth of those things which in the Christian Church receive their accomplishment. "Whatsoever things happened unto them, happened for our admonition." That thus warned and fore-armed against the evils that should arise, the Church haply might escape them. Hence is it that the language of the Prophets is so much larger than the events to which they refer in Jewish history would authorise.

In the mind of the Spirit, the Church and her interests are pointed to. Jewish facts are only the covering, the substance is behind. "Whatever things were written, were written for our learning," and the design of the New Testament is to throw us back upon the Old Testament for interpretation; thus demonstrating the truth of that ancient canon of interpretation, "the New Testament lies open to the old." The Church is set forth prophetically in the history of the Jews, not, as I have said externally, or in her external history, but spiritually.

Neither are we to expect to find the Church set forth chronologically. Each event, each aspect of the Jewish polity points to some one or other distinct feature in the spiritual history of the Church. Thus, in the call of Abraham, the deliverance from

Egypt, the journeyings through the wilderness, the rites and services of the tabernacle; we see the regeneration, the services and government of the Church in this dispensation portrayed.

So likewise, in the captivities of Israel and Judah, and in the dispersion, we read her judgements. Each teaches some lesson, each points to some sin and its corresponding judgment; or to some danger, and the deliverance from it. Now we have abundant reason for thinking that the beginning and end of the two dispensations correspond, and these are the only points at which we may look for chronological concurrence. The Jewish beginning with the call of Abraham, and closing at the first Advent of the Messiah; the Christian commencing on the day of Pentecost, and closing with the second coming of the Son of Man.

When we read the Prophets—especially Isaiah, Amos, Micah, and Malachi—we are struck with the strain of continual rebuke to a people who have “transgressed the law,—changed the ordinances,—broken the everlasting covenant;” whose condition is such that “from the sole of the foot to the crown of the head, there is nothing but wounds and bruises and putrefying sores.” Whose kings, priests, and people, are described as having “gone away backward.” The nation is said to be, “without any to guide her, of all the sons whom she hath brought up”—is accused of having gone to Egypt for help”—is charged with “robbing God” of his due in “tithes

and offerings"—is spoken of as having grieved His Spirit—and as knowing not the day of their visitation. In a word—it is one continual rebuke of a people in covenant with God, but who have revolted and turned in his hand like a deceitful bow; so that, if it had not been, as Isaiah speaks, "for a very small remnant," they had been "like Sodom, and like unto Gomorrah."

Some of the other Prophets speak to a people brought under captivity—point to the sin which provoked God to bring them into that bondage, and give them an assurance of deliverance, and shew, that in the midst of the judgments which have come, or shall come upon them, God will remember his people, and bring forth a remnant,—and then, the Messiah, "who shall sit as a refiner," is proclaimed. It is scarcely needful to say, that the very language which conveys all this, forbids us to limit its interpretation to the Jewish people. In fact, we know from the quotations in the New Testament, taken from the Prophets, that something far higher and greater than the Jewish history is pointed to; nay, these are quoted, as receiving their fulfilment in the Gentile Church.

With this key of interpretation, we go to the Prophets, and there—in Jewish types and figures, we read the Church—and in Jewish sins, and judgments, and deliverances, read the sins, the judgments, and the deliverances of the Church.

We go to Isaiah, and read God's arguments with

a rebellious people,—we read his pleadings with them. We go to Jeremiah, and read the counsel of God to a people in captivity; and in the Lamentations, read the burdens and sorrows of the Church and of her Head. We go to Amos and Malachi, and learn the sins of the spiritual seed—and read of the day of the Messiah.

And, when we thus sit down, my Brethren, before the Prophets, what an insight is opened up into the city of God. Oh what a wound is the wound of the daughter of Judah!

Time will not permit me to enlarge upon this wide and interesting field; but who can read, of Ephraim and Manasseh, of Ammi and Ruhamah, of Judah and Israel, of the captivity of Babylon, and such like, without having their thoughts turned to “the Vine which God hath planted”—the Vine, which He made so strong for Himself, but which “is trodden down”? Look, for instance, at one example—the captivity of Babylon.

It has been customary with Protestant writers, especially of a former day, and of a certain class, to consider Babylon as the type of Rome; and no doubt, there is a certain amount of truth in this interpretation; inasmuch as the Roman Church, up to a particular period, expressed the majority of the Christian world. But certainly this interpretation is far from exhausting or even from giving a due and adequate meaning to the type.

Babylon is the condition of confusion and captivity into which the people of God (the Jews in the let-

ter, the Church in the Spirit) are brought; and enlarging our view of the Church, as we have before said, to the company of the baptized, Babylon represents the confusion and captivity of the Christian world.

Babylon is that Power with which "the kings of the earth have committed fornication"—and the inhabitants of the earth drink of the wine of her fornication. Babylon is that which holdeth the saints captive, but eventually from which they shall be delivered. It is said, "Come out of her my people."

Babylon is that which giveth its strength to the Infidel power, and then maketh war with the Lamb and is overcome. Babylon cometh into judgment at the second coming of the Lord.

If you take this key, furnished by the New Testament, and then turn to the Prophets, you find that the language addressed to the Jews in Babylon, is too large to be limited to that event, and that it covers that captivity of Babylon into which the Spirit foresaw the Church to come,—into which the Church has come,—in which she is found at the second appearing of our Lord,—and from which, she is then finally delivered. And this deliverance carries us to another typical point,—into which we cannot enter now,—viz., the rebuilding of the Temple.

Finally. The Jewish dispensation ended in Apostacy. So does the Christian. That Apostacy began in the days of the Apostles; "The Man of Sin" was even then being revealed. That Apostacy

has been growing, side by side with the growth of the Church. The signs of "the last days" are given, and those signs have been, and are being daily shewn out; so that we may, I had almost said, read the world's age in the history of the Church.

If time permitted, I would fain point to many Jewish types that have been accomplished in the Christian Church.

Has she not had "Edom, Moab, and Ammon" to contend with? Has she not gone down to Egypt for help? Has she not of a long day hung her harp on the willows of the Euphrates? Is she not weary of her captivity? There remaineth but one to be accomplished. "*He came unto his own, and his own received him not.*"

But if the night be dark (and is it not dark?) are there no signs of the dawn? If the Church has gone "to Egypt for help" (that is, "the flesh"), are not his people finding out that "*Egypt cannot save*"—"that the horses of the Egyptian are flesh and not spirit." If they have been long in captivity, are there no signs of return? Does it not pity his servants to see Jerusalem in the dust? Is not the Spirit of Ezrah and Nehemiah moving many to say, "Shall we dwell in ceiled houses whilst the house of God lieth waste?" If the Apostacy of the last days has almost reached its zenith—if the Church is deprived of "her ornaments of silver, and her ornaments of gold"—if the 74th Psalm has received its accomplishment, even so that our eyes can see it—Is not

the cry also heard, "Arise, O Lord, plead thine own cause"?

Yes, Brethren, there is a return. The servants are awakening—the house is being got ready—the wise have arisen to trim their lamps. What if some, from unguided zeal, or from ignorance and *spiritual selfishness*, mistake their way—if some, instead of going up to Jerusalem, stop at Rome—if some, taken in the foolishness of the wise, think, that by leaving one part and going to another part, they leave the captivity under which all suffer—what if some, ensnared by the blandishments of the foolish woman, forsake and deny the mother at whose breast they have received consolation. Shall these things, my Brethren, discourage us? God forbid. These things must needs be. The faith of many shall wax cold—many shall seek their own things—many shall be weary—many shall seek for rest, where they shall not find it. Let us, my Brethren, endure to the end. Let us, as at this time, go to Bethlehem, and there renew our strength. Let us worship the Child Jesus. Let us fight the fight of faith. Let us set our affections on heavenly things—that so, when Christ who is our life, shall appear, we may appear with Him in glory. To whom, with the Father and the Holy Ghost, Three Persons and One God, be ascribed all might, majesty, dominion and power, world without end, Amen.

FINIS.





